

GOD-DESIGNED MARRIAGE

Building Block #3 – The Charge

In our God-Designed Marriage series we've been looking to build a strong Christian home. So far, we've laid a foundation by looking at **The Culture** – how marriage affects culture and culture, marriage. We've also laid 2 building blocks. One called **The Canvas** where we looked at how marriage paints a theological picture for the world about who God is and what He is like and today will expand on that a bit. Then we looked at **The Covenant** where we discussed the difference between the unconditional, sacred promise of a covenant with a conditional, disposable contract. Today we're going to lay our 3rd building block called **The Charge**.

What I'm calling the charge is the first matter of importance conducted during a marriage ceremony in the **declaration of intent**. Once the bride has walked down the aisle ushered by her father (modeling Genesis 2 with the Father giving Eve to Adam), there is an exchange that takes place. Before the father gives his daughter to be the groom's wife, he and her mother need to know this young man is going to lovingly care for her. And as the officiant, I need to know that this husband-to-be is going to keep the that charge God has given him. I will say to the groom, *"the Scripture instructs you to lead by loving your wife unconditionally, just as Christ unconditionally loves and leads His Church. Will you receive her as a gift from God, given to you as your wife, your helpmate and completer? Will you accept her as a perfect gift, to be used of God to accomplish the work He's begun in you, conforming you to His image?"* To which the groom responds in that solemn moment, with sweaty, shaky hands and maybe some tears in his eyes, *"I will."* Then I say, *"If you don't, remember that your father-in-law owns a shotgun!"* Just kidding.

Then echoing that, I need to know, and the groom needs to know that the bride will keep the charge committed to her by God. I will say, *"The Scripture instructs wives to respectfully submit to their husbands, just as the Church respectfully submits to Christ. Will you receive your husband as a perfect gift from God designed to be used of God to accomplish the work He's begun in you, conforming you to His image?"* To which she responds with, *"I will."* Then I will ask the father, *"Who gives this woman to be married to this man?"* And he responds, *"Her mother and I."* At that point, the groom may receive his bride.

I doubt you've ever thought about it (mostly because I really didn't until I had the responsibility of officiating a marriage), but the couples' response at the declaration of intent is one of the most important parts of the ceremony. Not that it would ever happen – but think about this – if in response to the charge given them from Scripture, one of them says, *"I will not"* or *"I'm sorry, I can't do that [I won't love my wife or I won't respect my husband]"* the ceremony ends right then and there. It is cut short, and everybody goes home disappointed. The cake is never cut. The gifts are all returned. Why? Because the biblical charges for the husband to lovingly lead his wife and the charge for the wife to respectfully submit to her husband are immensely consequential to the health and oneness of that marriage. Howard Hendricks, in his book *Heaven Help the Home!*,

wrote, “*A discernment of roles is absolutely indispensable for purposeful living, for marital efficiency, and for family functioning.*”ⁱ Sadly, in a postmodern, skeptic culture that challenges the biblical design for marriage (with the intention of overthrowing it), and the church today unknowingly soaking up the unbiblical ideas, I’m afraid so many declarations of intent on the part of husbands and wives have become nothing more than anachronistic formalities – meaning they don’t really fit with our modern times but we do them for the sake of tradition. I say I will lovingly lead my wife and I say I will respectfully submit my husband knowing full well I don’t intend too. Even well-meaning Christians tend to forget those charges and live marriage their way and the result is plain. The Christian divorce rate being almost identical to non-Christian.

One of the clearest and key Scriptures today on this subject of biblical roles that we’ll turn to now is **Ephesians 5:21-33**. And as we read, don’t just let this be a formality or some ancient ideal that has lost its significance. This is instruction for your marriage *now* and whether or not you heed its instruction is the difference between building your marriage on the rock or on the sand. Where we pick it up in **verse 21**, Paul is wrapping up an encouragement to the entire congregation at Ephesus (and others since it’s an encyclical letter) to being Spirit-filled (vv. 18-21). Spirit-filled people praise, give thanks, and submit to one another. Submission then becomes the subject for the rest of the chapter as we all have relationships requiring authority and submission.

21 “And be subject to one another in the fear of Christ. 22 Wives, be subject to your own husbands, as to the Lord. 23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. 24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.” 25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. 28 So husbands also ought to love their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are parts of His body. 31 For this reason a man shall leave his father and his mother and be joined to his wife, and the two shall become one flesh. 32 This mystery is great; but I am speaking with reference to Christ and the church. 33 Nevertheless, as for you individually, each husband is to love his own wife the same as himself, and the wife must see to it that she respects her husband.”

So again, we’re looking at the topic of marital **roles**. When we think of a role, I think we should think of a **duty** or **responsibility**, rather than a right. The husband’s responsibility is to be the **head or leader or initiator in love** (and by the way, all biblical and ancient extrabiblical uses of the word *head* indicate authority & leadership is in mindⁱⁱ). The wife, dovetailing that, is the **supporting helpmate in respectful submission**. Each spouse needs love and respect but based on their roles, these primary responsibilities are fitting. As a leader, husbands primarily need respect and wives, in a more vulnerable role of submission, need love (1 Peter 3:7). And the first thing I, and I think Paul, wants us to see is the need for mutual submission in our relationships.

I. THE NECESSITY OF MUTUAL SUBMISSION. (Eph. 5:21)

To be honest, due to the misuse and redefining of this term mutual submission by the feminist, egalitarian movement in the last century, the very term itself leaves a bad taste in my mouth. Because there is mutual submission in the relationship, it is then used to abolish male headship in marriage and in church leadership. But we need to talk about mutual submission in respect to relationships because submission is an all day, every day Christian virtue. All of us are called to submit to the Lord and all of us have relationships where there is a structure of authority and submission. It drives me mad the way these feminists treat submission as a curse word. It sends lightning bolts through their veins. But are not all Christians called to submit to Christ and to His Word? To a Heavenly *Father* and to Christ our *Husband*? The wife's primary submission is not first to the husband but to Christ and the Father's plan for the marriage function.ⁱⁱⁱ Paul and Peter in both of their instructions calling wives to submit, at the same time, within the same context, tell Christians to submit to one another, servants to masters (we might say employees to bosses), children to parents, citizens to government. We submit just as Christ who has from all of eternity past submitted to the Father without any inferiority or loss of worth and dignity.

Peter says in the beginning lines of his teachings on submission that this is part of what makes Christians strange. Through our Christlike gentleness and reverence, yielding in service to others we are proving to be aliens and strangers who are not like this world. We do not always have to be first or have our own way. The first will be last, and the last, first. Whoever exalts themselves will be humbled and whoever humbles themselves will be exalted.

They say, "*Well what about harsh husbands or unruly leaders?*" Peter says, "*Even better reason to be gentle and respectful!*" "*Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable.*" "*In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives as they observe your chaste and respectful behavior.*" Isn't that amazing? Let them see how strange you are! Let them see you are not of this world. That doesn't mean you disobey God in order to obey them but even if you have to disobey them in order to obey God, you do it with respect and gentleness.

Today we need to think clearly about submission. We all have relationships where there is structured authority and submission – but – mutual submission, yielding in service to another, does not negate those. While submission is a quality that modifies all relationships, it must also define the structure of some relationships.^{iv} Submission is a Christlike virtue that should characterize every Christian.^v It's part of what it looks like to be Spirit-filled. In every relationship there is reciprocity – give and take. Like my **kids** yesterday, they needed to learn to play together nicely and yield in turn going down the slide into the kiddie pool.

Think about this in **church**. God forbid a new person walks in before you arrive and takes your seat. What do you do? Do you demand your way or do you yield to them? Do you say, "*Hi, what's your name? Welcome! How can I pray for you?*" You yield to them and not even mention it.

Now think about **marriage**. 1 Corinthians 7 gives a wonderful example of mutuality in marriage. Paul, in teaching on the intimate side of the relationship says, *“The husband must fulfill his duty to his wife, and likewise also the wife to her husband. The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does. Stop depriving one another...”* In marriage, two become one and you are not your own anymore. You cannot say, *“My body, my choice!”* in marriage. There’s reciprocity – give and take – a voluntary yielding to the other (never demanding).

The **best analogy** of mutuality is none other than the head in relation to the body. The head of your literal body – which is in authority over your body – will sometimes want to do something but your body says, *“I just can’t.”* Every summer during Fur Trade Days my head says to my body, *“Let’s run than 5k!”* but my body says, *“No way! I can’t handle it. I haven’t prepared for it.”* So it is in the marriage. The husband (the head) will yield to the needs of his wife (his body) if he is living with her in an understanding way (1 Peter 3:7). Because the head and body are one, it doesn’t do the head any good to abuse the body. But then let’s imagine that I did properly prepare for the race and as I’m running it, about 2.5 miles in with half a mile to go, my body says, *“We have to stop!”* At that point, sometimes it’s the responsibility of the head as the leader of the body to say, *“No! Don’t quit! You can do it!”* And even though the body feels like giving up, the head doesn’t let it and the body yields to the head and finds satisfaction at the end of the race. The more you think about this analogy of the husband and wife as the head and the body, the more precious it becomes. Wayne Grudem writes, *“The head is the ruling place of the body but not superior to the body and dependent upon the body and the body is upon it.”*^{vi}

The other night I came home from work, planning to go out later for a men’s deal, but after talking to my wife at dinner, I knew that night was not the night. I could tell the kids made my wife depend on God’s grace a little more than usual that day and she just needed some adult companionship. She really wanted to go for a walk, so we went for a walk. It was a small, everyday decision but one that honored her. I yielded in love to my wife because if she’s not well, I’m not well. There is some truth to that saying, *“Happy wife, happy life!”* because you two are one. Now, again, this **mutuality does not negate the marital roles.**

II. THE NECESSITY OF MARITAL ROLES. (Eph. 5:22-33)

I say **necessity** because there is no way around this if you want God’s blessing. The first question I ask any couple considering marriage and asking me to marry them is, *“Why do you want to get married in a church by a pastor?”* I’ve only had the opportunity to ask that a few times but I can imagine that most couples essentially say, *“Because we want God’s blessing.”* To which I would respond, *“If you want God’s blessing, don’t you think we need to do things God’s way?”* And we don’t have to wonder what God’s way is because it is clearly revealed in His Word. And I want to give you **4 principles** to remember concerning biblical marriage roles:

1. Roles are biblical, not philosophical.

They're God's idea and not man's. Whenever I read a feministic article or book trying to explain away biblical roles in marriage, I almost die and roll over in my own grave because of the hoops they have to jump through and the avoidance of the plain teaching of Scripture. The scholarly feminists ignore mounds of information like the use of the word headship biblically and historically, while the unscholarly feminists use emotional pleas and statistics to make headship look toxic. They're very pragmatic. But it all boils down to them rejecting the plain reading of God's Word for their own ideas of how they think marriage should be. It's the same reason all of us don't submit to Christ: we're too proud. We think we know better.

One of the most popular verses feminists use to support their position is **Galatians 3:26-27**: *“For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothe yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.”* So because Paul says there is no male or female in Christ and we're all sons of God in Christ, you can see how they use this to argue against gender-based roles in marriage. But as Bereans who just went through Galatians a few years ago, I'm sure can you tell me what the context of Galatians 3 is. Is he talking about marriage in Galatians? Is he saying our woke culture is right in that genders are fluid? Obviously not. Paul is saying that before God, we are **equal in creation and redemption**. We're all made in the image of God, and all saved the same way. Regardless of our race or gender or social status, we're all saved by grace through faith in Christ and we are all one in Him, level at the foot of the cross. The purpose of the book of Galatians from beginning to end is to show us we are saved by grace and live by grace. There is no favoritism or superiority before God.

But just as is the case in the church body, being equal spiritually doesn't mean we have the same function or that we can write off clear teachings on marriage. In fact, to try and do so is to fall in line with the curse of sin, of which dominating chauvinism and usurping feminism are both a result. Remember, Adam was to lead his wife and they were to rule creation. Instead, in Genesis 3, Eve obeys creation (the serpent) and Adam fails to lead his wife. The whole authority and submission structure was turned on its head and part of the curse on marriage is that becoming normal. God told Eve, *“Your **desire** will be for your husband, and he will **rule** over you.”* That desire is not a good one. It is an aggressive desire to conquer or rule over her husband.^{vii} The only other place Moses uses that word is in the next chapter where you see a mirrored expression. God says to Cain, *“Sin is crouching at your door; and its **desire** is for you, but you must **master** it.”* Eve's desire to be in authority over her husband is a sinful desire and his chauvinistic reaction to harshly misuse his authority by his greater strength is equally sinful. Both distortions are devastating to the relationship.^{viii} If this interpretation of Genesis 3:16 is correct, you would expect to find in the New Testament, teaching to undo those sinful impulses – and we do. The wife's pride is to be replaced with respectful submission and the husband's harsh rule with loving compassion (Col. 3:18-19).

2. Roles are theological, not cultural.

Just like we talked about a couple of weeks ago, the husband and wife's main purpose is to glorify God by painting a theological picture of Him for the world. Marriage parallels the Trinitarian

oneness and plurality of the Godhead and Christ's relationship with the Church. So we've said our marriages are like a Bible class. If my kids want to know how Christ loves the Church, I should be able to say, "*Watch how I love your mom.*" If my kids want to know how the Church should respond to Christ, I should be able to say, "*What how your mom responds to me.*"

But in order to erase biblical roles, false teachers have to speak of roles as temporal, cultural constructs. But what you'll notice in Paul's argumentation in the NT passages dealing with male authority in the home and church is that he argues from **God's Trinitarian essence or nature** and from **the order of creation** and **events at creation**. Regarding male leadership in church **1 Timothy 2:13-14** says, "*For it was Adam who was first created and then Eve. And it was not Adam who was deceived, but the woman being deceived.*" And **1 Corinthians 11:3, 8-12** says, "*3 But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.... 8 For man does not originate from woman, but woman from man; 9 for indeed man was not created for the woman's sake, but woman for the man's sake.... 11 However, in the Lord, neither is woman independent of man, nor is man independent of woman. 12 For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God.*"

Paul reasons from the order of creation **before any cultures ever developed**. It's kind of weird to think about, but did Adam come out of Eve? or Eve out of Adam? This is the only place in history where a woman actually came out of a man! But it was intentional on God's part to undeniably teach male headship in these social structure of family and church. It screams headship. By the way, the Bible does not teach all men over all women in society. Women are to be submissive "*to their husbands*" and church members, male or female, are to be submissive to church leadership.

You also see the male headship whispered at by the way Adam, made to rule over creation, starts **naming** the animals. In the Bible, naming someone else is an expression of authority. You name your kids because you have authority over them. When a king defeated another king in the OT, he renamed that king to express his authority over them. When Daniel and his friends were taken captive to Babylon, they renamed them. But what's the first thing Adam does when he sees Eve? He says "*She shall be called woman*" classifying her. Then later he gives her a personal name, Eve (2:23; 3:20). You see **headship** in these ways but at the same time, you see the **equality** and **oneness** in that Eve isn't made from his head or feet, but from his side, to be his support and **helper** and companion in ruling over God's creation together.

In the Corinthians statement, "*the head of Christ is God*" – that should strike us because the Father and the Son are **co-eternal** and **co-equal**: equal in power and dignity and worth. We would all agree they are equally God and worthy of worship and yet, Paul presents Christ as submissive to the Father. There's a parallel between that relationship of the Trinity and the relationship between the husband and wife. Their equality and differences and unity reflect the Trinity, which tells us that roles existed before creation in eternity past! Grudem writes, "*The idea of headship and submission never began! It has always existed in the eternal nature of God Himself.*"^{ix} This is why the Trinity creates a problem for feminists: "*They try to force people to choose between equality*

and authority. They say, if you have male headship, then you can't be equal. Or if you are equal, then you can't have male headship. And our response is that you can have both—just look at the Trinity. Within the being of God, you have both equality and authority.” One such example is the Godhead in regards to salvation: God the Father planned salvation, the Son carried it out in submission to the Father, and Jesus sent the Spirit who applies salvation to our lives. This doesn't make the Son or the Spirit less superior in nature or essence, does it? Grudem writes, “when we begin to dislike the very idea of authority and submission—not distortions and abuses, but the very idea—we are tampering with something very deep. We are beginning to dislike God Himself.”^x

I like what one man said, “*Christ who is co-equal with the Father in all respects submits from all of eternity to do the Father's will not because He is inferior to the Father but because it is vital and necessary for the purposes of God to be worked out from all of eternity into time that Jesus delight to do the Father's will. His mutuality is without question and His submission to the Father is absolutely plain. Now the point of all of that is simply this: That that is the exact picture, that is same kind of structure that is written into marriage. The husband and wife are equal before God but in order for the family to function in harmony, the woman with no loss of dignity takes the place of submission to the headship of her husband in the same way that Christ, without loss of dignity took the place of submission to the headship of His Heavenly Father. Now, when we understand that, we can stop all the silly stuff... Gods' perfect design for a family is such that He has made it so that the woman's tenderness and her gentleness are to dovetail with the husband's strength in leadership.*”^{xi} Lord willing, next week we will look at the last 2 principles.

3. Roles are functional, not personal.

4. Roles are free, not forced.

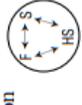
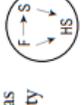
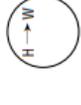
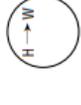
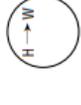
I want to end with what I think is a logical appeal to the egalitarian who is suspicious of male headship. Rewind your minds to ugly summer of 2020. Covid has hit. Everyone's wearing masks. People are losing their sanity. George Floyd refuses to submit to an officer and the officer abuses his authority. Mobs start burning and looting while chanting, “*Defund the police!*” Was that the right response? No. Immediately we saw the absurdity of such an idea when people protesting the police, started calling the police for help when they experienced opposition. But by then, many of the police officers felt handcuffed. Some just stood by and watched so that they didn't get sued or something. People who abuse their authority are inevitable. There will always be a few officers here and there who abuse their authority but that doesn't mean we throw out the whole police force. In the same way, just because there are very few chauvinistic, lazy, domineering husbands out there who abuse their authority doesn't mean you throw out complementarianism with it. They're not modeling true complementarianism.

True complementarianism is a selfless, loving husband leading his wife – considerate of her whole person (her health; feelings; her ideas). He is a man desiring spiritual maturity so he can lead his family well in God's will. He is not a wimp or a tyrant. Dovetailing that is a selfless wife, respecting her husband's intelligent, prayerful leadership. She refuses to live in an unhealthy, codependent relationship where she can make no decisions whatsoever (we'll talk more about this

next time) and refuses to be an usurper. My question is, what kind of husband and wife do you want to be? Do you want to do things God's way or your way? Do you want to build on the rock or on the sand? If you want to build on rock, my challenge to is to **remember daily your charge as it pertains to you** and don't let be a marriage ceremony formality.

	Errors of passivity	Biblical ideal	Errors of aggressiveness
Husband	Wimp	Loving, humble headship	Tyrant
Wife	Doormat	Joyful, intelligent submission	Usurper

xii

	THE EFFEMINATE LEFT	EGALITARIANISM	THE COMPLEMENTARIAN MIDDLE	MALE DOMINANCE	THE VIOLENT RIGHT				
	NO DIFFERENCES "All is one"	EGALITARIANISM Removing or denying many differences between men & women	EQUALITY and DIFFERENCES and UNITY Emphasizing <i>both</i> equality and differences between men & women	MALE DOMINANCE Over-emphasizing the differences between men and women	NO EQUALITY "Might makes right"				
God	God = creation God as Mother Sophia worship New Age worship	Mutual submission in the Trinity 	God as Trinity 	Arianism (Son and Holy Spirit not fully God) 	God as one person, not a Trinity, not three persons. Harsh, unloving warrior-God (Allah)				
Man Woman	Emasculatation of men Defeminization of women	No gender-based role differences in marriage (no "Mars-Venus" differences)	<table border="1"> <tr> <td>Father, Son, Holy Spirit: equal value, different roles</td> <td>  </td> </tr> <tr> <td>Husband, wife equal value, different roles</td> <td></td> </tr> </table>	Father, Son, Holy Spirit: equal value, different roles		Husband, wife equal value, different roles		Men are better than women Excessive competitiveness to show women as inferior	Men as brutes Women as objects Dehumanization of women
Father, Son, Holy Spirit: equal value, different roles									
Husband, wife equal value, different roles									
Marriage	Same-sex "marriages" approved	"Mutual submission" Often: husband as "wimp," wife as "usurper"	Husband: loving, humble headship Wife: intelligent, joyful submission to husband	Husband as harsh, selfish, "dictator" Wife as "doormat"	Polygamy, harems, female infanticide				
Children	Children murdered: abortion supported by women who reject feminine roles	Children raised with too little discipline, little respect for authority	Children loved, cared for, valued Children raised with discipline and love	Children raised with harsh discipline, little love or compassion	Children murdered: abortion supported by men who reject masculine responsibility for family				
Family Responsibilities	No family—just "society"	All responsibilities shared equally between husband and wife, or divided according to gifts and interests	Husband: responsible to lead, provide for, protect Wife: responsible to help husband by managing household and nurturing children	Wives forbidden to have own job outside home, or to vote or own property, etc.	Men have all power, women and children are to serve them				
Sex	Homosexuality Lesbianism	Men become un-masculine, unattractive to women Women become un-feminine, unattractive to men	Monogamous, equally fulfilling intercourse as deepest expression of a great "mystery": equality <i>and</i> differences <i>and</i> unity!	Pornography Lust Adultery	Violence against women Rape				
	Violent opposition to God's plan for sex as only between man and woman	Ambivalence toward sex	Delight in God's plan for sexual expression restrained by bonds of life-long marriage	Excessive attention to sex	Violent opposition to God's plan for sex as only within marriage				

Natural Desires	Temptation: unlimited same-sex sexual activity	Moving "contrary to nature" (Rom. 1:26)	Natural desires fulfilled Men and women have deep sense of acting as God made them to act	Moving in exaggeration and distortion of nature	Temptation: unlimited unequal sexual activity
Religion	Feminized religion in churches Pantheism	No governing or teaching roles in church reserved for men	Some governing and teaching roles in church restricted to men	All ministry done by men; women's gifts squelched; Crusades	Militant forms of Islam Religion advanced by violence
Authority	Hatred of authority	Suspicion of authority	Authority exercised within boundaries	Over-use of authority	Abuse of authority
Sports	No competition "everybody wins"	Anti-competition	Competition with fairness and rules Winners honored, losers respected	Excessive competition Losers humiliated	Violent harm to opponents Gladiators fight to death WWF wrestling
Crime	No respect for authority, rampant crime, especially by frustrated, angry men	Criminal seen as victim to be helped, not punished; punishment long delayed	Punishment is speedy, fair; aims at justice plus restoration of criminal	Repressive government, little freedom, debtors' prisons	Excessive punishment, dehumanization of criminals (cut off hand of thief); little crime, but no freedom
Property	No private property; all possessions equalized	No one is allowed to be very rich; large-scale dependence on welfare state and government	Laws protect private property and care for poor; more work and skill earns more wealth; equal opportunity for all	Women cannot own property	Slavery; dehumanization of the poor and weak; all property in hands of few
Education	All-male schools prohibited by law; prohibitions against educating boys and girls separately	Systematic pressure to make boys and girls do equally well in all subjects	Boys and girls both educated, but different preferences, abilities, and sense of calling respected	Boys given preferential treatment in schools	Girls not allowed to be educated
<p><i>Please note:</i> This chart contains many generalizations and is only meant to show broad tendencies. Most people and many religious systems hold mixed views and have inconsistencies in thinking. Moreover, conscience, social pressure, and the Bible often restrain people from adopting all aspects of non-biblical views. Therefore this chart certainly does <i>not imply</i> that every person or religious system within each column holds to everything in that column. <i>This chart may be duplicated for teaching purposes without charge.</i></p>					

ⁱ Howard Hendricks, *Heaven Help the Home!* (Wheaton: Victor Books, 1973, 1990), 30.

ⁱⁱ <http://www.waynegrudem.com/wp-content/uploads/2012/03/kephale-article.pdf>

ⁱⁱⁱ Hendricks, 31.

^{iv} Wayne Grudem, editor, *Biblical Foundations for Manhood and Womanhood* (Wheaton: Crossway, 2002).

Book available online at: <https://cbmw.org/wp-content/uploads/2015/11/Grudem-Wayne-Biblical-foundations-for-manhood-and-womanhood.pdf>

^v John MacArthur, <https://www.gty.org/library/blog/B150410/mutual-submission>

^{vi} <http://www.waynegrudem.com/wp-content/uploads/2012/03/kephale-article.pdf>

^{vii} Grudem, 32.

^{viii} Hendricks, 32

^{ix} Grudem, 51.

^x Grudem, 51-52.

^{xi} Alistair Begg, *Being a Wife God's Way, Part 1* sermon.

^{xii} Grudem, 38.